

49-5-
26

Society of Inquiry

LIBRARY

OF THE

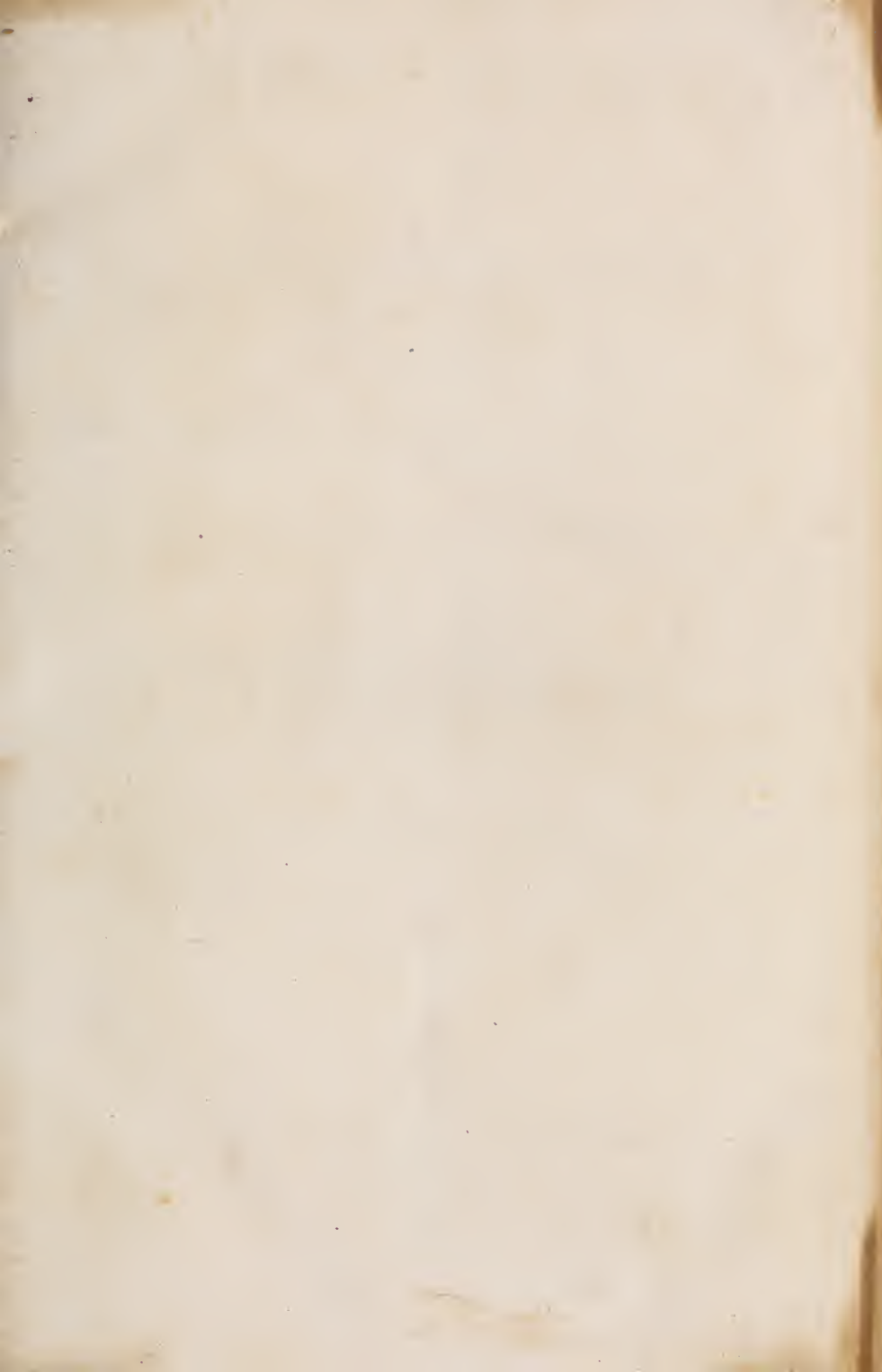
Theological Seminary,

PRINCETON, N. J.

Case, I

Shelf, 7

Book, RL





Digitized by the Internet Archive
in 2015

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

APRIL, 1847.

No. 4.

Missions Generally.

THE SOUTH-WEST.

The Missionary Bishop of the South-West has been engaged since last autumn in visiting the parishes and stations, and in exploring the more important portions of his extensive field. He has provisional charge of Arkansas and Texas, parts of which are rapidly filling up with an active and intelligent population, and of the Indian Territory south of $36\frac{1}{2}^{\circ}$ North Latitude, a region equal in extent to at least twelve of our dioceses. We can but imperfectly comprehend the feelings with which he must contemplate the destitute condition of his charge, and the loneliness of his position, as he counts the number of the servants of God who are laboring with him, and are looking up to him as their leader and guide.

In Arkansas, with an area of fifty-four thousand five hundred square miles, and upwards of one hundred thousand inhabitants, there are but two clergymen of our Church in active duty, no Parishes which are self-supporting, but five Missionary Stations, and *three* of these at present unoccupied.

In Texas, with an area seven times greater than the State of Pennsylvania, and with a present population of at least three hundred thousand souls, there are but **THREE** Clergymen of our Church known to us, as engaged in active service, but two Parishes which are self-supporting, and but five Missionary Stations, **FOUR** of which are *now* vacant! It is needless to multiply words, in order to exhibit the meagre provision as yet made for the spiritual destitution of this section of our common country. And for the Indian Territory, with an area of at least one hundred and twenty thousand square miles, and with probably seventy thou-

sand of the discontented children of the forest, (exclusive of the wild tribes of the Prairies,) confined, by the policy of their white brethren, within this limit, there is not one Missionary of our Church!

Does not the vision of some, who have solemnly devoted themselves to the service of God, rest upon this sad prospect and religious destitution, whose hands are folded, waiting in expectation of some more attractive field of labor? Are they not willing to do, and, if need be, to suffer hardships, as good soldiers of the Cross, in order to advance the cause of the Redeemer, and to extend the blessings of His Church? There are points of occupation appealing for the services of Clergymen, which, under judicious cultivation, would soon make ample returns. How long shall they appeal in vain?

We have not received anything which may have been directly addressed to this office, by the Bishop, since he started upon this tour. We are able, however, to present some interesting information, which has appeared in one of our periodicals, whose columns frequently contain interesting Missionary intelligence. At the same time, we would direct attention to the observations of the writer, in whom we think we recognize the warm heart and mature judgment of one, who has labored not in vain, in the cause of Missions.

“*Mr. Editor:* As the Missionary pulse seems to beat but feebly among us, I would venture upon an attempt, in two or three numbers of your paper, to quicken it, by calling your attention to one of the most interesting portions of the field, our South-West, giving, as a friend has kindly enabled us to do, an abstract of the movements of one of our Missionary Bishops there since last fall. This you know, is one of the hardest, most trying portions of our country to those who labor there. Bishop Polk, though in the prime and vigor of manhood, was almost worn down by its fatigues and hardships, when *he* was the Missionary Bishop. Bishop Otey's health was seriously impaired; and now Bishop Freeman is spending and being spent, not only by his journeyings often, but by the increasing apathy of the Church on the subject of her Missions. What is to become of that region in which the desolations, the excitements, the demoralizing influences of war, are now added to the other difficulties of subjecting it to the Prince of peace? Almost everywhere some Episcopalians may be found, who would form the nucleus of a congregation, if the preacher could be sent.

At Helena, a small town on the banks of the Mississippi, Bp. Freeman found the services he held there, well

attended, no lack of responses, some communicants. Though our services had never been performed there before, they were well received, and regarded with more than common interest, and an earnest desire expressed to enjoy them steadily. Five hundred dollars, it was thought, could be raised in the county for a minister who would divide his time between that place and a beautiful and healthful back country extending ten miles.

The congregation at Little Rock engaged the Bishop's presence and ministrations for four or five weeks, the Station being then unprovided with a Missionary: within this period, he preached and performed service sixteen or seventeen times, administered the Communion once, baptized fifteen children and two adults, confirmed five persons, and celebrated one marriage.

The importance of Little Rock, as the seat of government and centre of a wide field of influence, renders frequent visits there necessary, and accordingly the Bishop has devoted much of his time and labor to that Station.

To Van Buren and Fort Smith, within five miles of each other, the first a frontier town, the second a garrison, the station of some infantry companies, the head-quarters of General Taylor, before the Mexican difficulties, the Bishop

proceeded on horseback forty-seven miles the first day, (he must have sighed for Whitney's railroad to the Pacific,) preaching at the first place five times, confirming two persons, and at Fort Smith three times, confirming two.

Any one who knows the influences going forth from these points into the Indian Territory, must rejoice that we have one pioneer there. In due time, we trust, he will reap. Fort Gibson, still higher up the Arkansas, near whose banks it is built, presents a fine and outer point, and there a Chaplain of our Church labors usefully and acceptably. The Bishop was glad to avail himself of a steamer to this point, sending his horse by land; remained four days. A convenient and comfortable post chapel. The crowd which filled it on Sunday to overflowing, manifested deep interest in the services. The impression was decidedly of a solemn, religious character. Five or six persons were baptized, and confirmation held three several times,—at the first four, at the second six, and at the third one. Among them, a colonel of volunteers, a surgeon of the army and his lady, the lady of an officer, a corporal, a musician, a private of the army, and two Cherokee females, one of them a lady of great respectability and refinement.

On the occasion of the second confirmation at Fort Gibson, an incident occurred, which led to the third. When the candidates came forward, they were so hemmed in by the crowd pressing to witness the solemnity, that it became necessary to motion the people back to make room for them. Among the crowd, a Cherokee girl was observed to retire reluctantly; her head being covered, it was not supposed that she was a candidate. After the conclusion of the service, and the dismissal of the congregation, she was found lingering behind and sobbing bitterly. On inquiry, it was found that she had presented herself, with the rest, for confirmation, but concluded, from the Bishop's gesture, when making room for the candidates, that she was rejected;—it is needless to say she was confirmed. In her, we see a type of her race, in the presence of, and in contact with, the blessings of the Gospel, and yet, by the action, or rather

inaction, of our Church, apparently driven away to shed bitter tears at the thought, that the children's bread is not for them. Our forefathers crossed the ocean with the avowed purpose of bearing the lamp of life to these benighted natives: how passing strange that we should have forgotten them,—not a solitary Church Missionary, west of the Mississippi, laboring directly for their conversion!

After enjoying, for a few days, hospitalities, which the officers and their families so well know how to bestow upon their guests the Clergy, and those of rank especially,* the Bishop proceeded to Cane Hill and Fayetteville, properly escorted through the Cherokee nation. On his way, he enjoyed, for a night, the hospitality of the principal chief and his amiable family. He was kindly invited to visit Tahlequah, the seat of government, the national council being then in session. But the nature of his appointments in Arkansas and indications of a speedy approach of heavy rains, which, by swelling the streams, would put a stop to his further advance, determined him to decline. The event justified the decision. That very night the rain fell in torrents, compelling him, the next day, to make a circuit, in order to avoid some usually inconsiderable streams, now swollen beyond the possibility of fording them. Verily, Episcopal visitations in that region are almost as difficult as the effort

* We once witnessed an instance of this, too good to pass over in silence. On a visit to one of our garrisons, a Bishop was requested to say when it would be agreeable to him to receive the respects of the officers; he named the hour, at which they called, in a body, in full uniform, the Bishop receiving them in his robes. When they retired, a soldier, in full uniform and with side-arms, stepped up, put himself in a military posture, gave the hand salute, and said "Bishop, I report to you, as orderly," and remained motionless and silent as a statue, to receive the Bishop's orders.

The Bishop, not exactly comprehending the object of his call, and thinking, perhaps, that if he came on a spiritual errand, it was certainly *à la militaire* in its manner, hesitated as to the reply, when a surgeon, standing by, relieved him of his perplexity, by saying, "Very well, orderly, go, and when the Bishop wants you, he will call." During the remainder of the Bishop's visit, the orderly kept within twenty or thirty paces of him, wherever he went; and the Bishop soon found out the convenience of an orderly. This was but one of the many delicate attentions paid by Major A. and his command to a dignitary of the Church.

to wake up Eastern Churchmen to sustain them.

In nothing has our Church shown more wisdom than in presenting her claims and offering her blessings to those afar off, through her chief Ministers, Missionary Bishops, &c. If ardor and zeal were all, the young and inexperienced in her Ministry could as well plant her standard there. But from the lack of qualities not to be acquired in a seminary, we formerly did great wrong to its graduates, in sending them at once to the most difficult fields, before they had tried their armor, and gave first impressions of the Church not easily effaced, to those who had no opportunities of correcting them. The confidence of the Church, too, could not so well be reposed in those, who, as yet, had not earned it. Our policy is now changed. We send matured men to break up the soil and open the way for the younger; select the points for them, and watch over them in their first campaigns; encourage and strengthen them by the presence and counsels of a chief Minister. His deliberate judgment, too, of the positions to be occupied, satisfies the Church that on them she may wisely expend her means. And yet all this wisdom is thwarted when her members stop at this point, and fail to prosecute the advantages thus secured for extending her operations. Does the Church act wisely in not expending the chief part of her Missionary funds where she has sent her Missionary Bishops? Why send, and then leave them without money or men? Is not this doing herself, the cause of Missions, and the Missionary Bishops, injustice? The Spirit of Missions shows us the Missionary Bishop in the south-west with only *two* Missionary stations filled in Arkansas, and *one* in Texas. There is something obviously wrong in this. If we have but \$30,000 to expend for domestic Missions, ought not the greater part of a moiety of this to be placed at his disposal, and the Bishops of organized dioceses take less—or else the Church withdraw him?

But to proceed with the Bishop's tour. He spent a day at Cane Hill, preached to a small congregation. Remained at Fayetteville five or six days. Admin-

istered the Holy Communion to nine persons, and confirmed one. He looks upon the field as offering no little encouragement for our Missionary efforts, and feels very anxious to obtain an efficient laborer for it. Five hundred dollars (the money appropriated and promised contribution of the parish) would afford a very comfortable support in that cheap country. Within three-fourths of a mile of the village is a farm of one hundred and sixty acres, which can be procured for \$1000, affording a most admirable location in his judgment for a Mission school; an institution much needed, indeed almost indispensable to the permanent growth and establishment of the Church in this portion of the West. As an aid, too, to extending the influence of the Church into the Cherokee country, such an institution would be invaluable; and the Bishop thinks that it might be established and carried on with a very inconsiderable outlay, and a trifling expense. Two hundred and fifty dollars more, expended in an additional building, would give all the accommodation needed at present. Two Clergymen, employed as Missionaries, at the aggregate salary of \$600, would be competent both to carry on the school, and to conduct the Missionary operations in the three counties of Washington, Benton, and Madison, while one or the other of them could always be on the spot. The patronage derived from the town and neighborhood, and from the Cherokee nation, would abundantly meet the ordinary expenses of such an establishment, and, with the blessing of God, the institution would unquestionably flourish, extending at small expense the conservative and saving influence of the Church, far and wide, and rearing up native Missionaries for the further extension of the glorious work.

In which of our congregations is the Missionary spirit strong enough to take hold of this field, look out for two Missionaries, and furnish the \$600 per annum? Where are the two parishes to furnish each one-half of the \$1250 for the purchase money?

If this is not done, what is the use of having a Missionary Bishop there?
(*Banner of the Cross.*)

REPORTS OF MISSIONARIES.

Georgia.

Cass and Floyd Co's.—REV. OWEN P. THACKARA.

I have sent in my resignation of the missionary stations of Cass and Floyd to the Bishop of the Diocese, from whom I received my appointment; my resignation was to take place on the 15th inst., although I shall continue my labors for some weeks longer. Ill health is the cause of my resigning a post in which I feel so greatly interested. The prospects of the Church in this part of Georgia were never so flattering as at present, and it is with deep sorrow that I leave a church the foundations of which were laid by my own labors. I once expected to labor in this field many years, but God seems to have ordained differently. A local cause of ill health, the lime-stone water of this country, prevents all hopes of ever being able to return. I have persisted in remaining here until I have almost ruined my constitution, which will take a long time to recruit.

Since my report in October, I have preached twenty sermons, read prayers eighteen times, baptized one child, celebrated the Lord's Supper once, and travelled ninety miles in performance of duty. The state of parish much the same as at last report. No communicant lost by removal or otherwise, and one added.

Mississippi.

Washington, Woodville, &c.—REV. W. M. GILES.

The subscriber, lately Missionary of the Church, to the towns of Washington and Woodville, Mississippi, begs leave to resign his appointment from and after January 1st, 1847. From April 1st, 1846, to January 1st, 1847, the Missionary was constantly employed at the post assigned to him. He can not be longer employed in this work,

inasmuch as he has now accepted, and entered fully upon his duties as rector of Trinity Church, Natchez.

The stations being near forty-four miles apart, your Missionary had to spend no little of his time in travelling. Owing, in part, to this, and also to other causes, he cannot make his report so full as the Committee may desire.

It is proper to mention, that he devoted to the congregation in Natchez, the morning service of Sunday, during a part of the time for which this report is made. Thus, without injuring the other stations, he was enabled to keep together a large congregation which had no pastor. All his acts at Natchez, and at his stations, are included in the above report. It may be proper to mention, that many Prayer-Books have been sold or given away, and that about 23,000 pages of Tracts have been distributed. By all these means, and by conversation, and by circulating sound Church books, your Missionary trusts that some good seed has been sown; and his prayer, in thus closing his connection with your Board, is, that God will forgive him wherein he has erred, and graciously prosper all that has been done in obedience to His will, for Christ's sake.

Here, as elsewhere, the Church of God meets with no small opposition. On the right hand and on the left she is assailed bitterly; but we faint not, the ark will quietly and securely ride the waves until she arrives at length into the holy haven of rest. May the Lord soon deliver us from all "our enemies, persecutors, and slanderers," and hasten the time when "all who profess and call themselves Christians," shall "hold the faith in unity of spirit, in the bond of peace, and righteousness of life;" when upon our Ministry and our people shall be poured out abundantly the healthful spirit of God's grace, and the continual dew of His blessing. Grant these things, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. Amen.

Kentucky.

Covington.—REV. E. LOUNSBURY.

It was with no small relief that I received on Saturday last, your note enclosing the Treasurer's check for the amount of my salary to 1st October last. It served to remind me, moreover, of a duty which I have already too long delayed, viz: that of informing you of my resignation of this station, which took effect on the 1st of January last. The causes which have led me to regard this step as necessary, have grown up entirely out of the pecuniary embarrassments in which both parishes were plunged before I came here, and from which I see no hope of release for years to come.

As I have already entered upon a new parish in Cincinnati, and expect in a few days to remove from this Diocese, I would also most respectfully tender through you, to the Domestic Committee, my resignation of the appointment I hold, as a Missionary of the General Board.

Since my report of October, I have officiated regularly in both parishes of the station, with the exception of one Sunday, when I exchanged with brother F., of Lawrenceburg, Ia.

I have no doubt of the ultimate success of this parish. It will require years, however, to overcome the obstacles created by bad management at the outset. They are making an effort to separate the two parishes.

Missions to the Indians.

It is a truly gratifying circumstance to see the care of our Mother Church for the Aborigines of this continent, whom the providence of God has placed under her charge. We copy from proceedings of a general meeting of the Society for promoting Christian Knowledge, held on Tuesday, December 1st, 1846, the following particulars, which will be interesting to our readers, and may stir up those who have been blessed abundantly with this world's goods, to do something for these heathen of our own land. And those who have not been so blessed, can at least pray the Lord of the Harvest that he will send forth laborers unto this sadly neglected part of the vineyard.

A letter was read from the Lord Bishop of Toronto, dated Toronto, 8th Oct. 1846. The following are extracts:—

“Permit me to introduce to your kind notice the bearer, the Rev. Richard Flood, one of my most estimable Missionaries, and whose great success among our Indians has obtained and deserved my warm approbation.

“Mr. Flood's chief reason for visiting England is, I am sorry to say, to seek the best medical advice for a complaint in his head, which has been for

some time troubling him, and which is the result of his great exertions and presence of mind, during an accident which happened to him on crossing the river Thames (in Canada), near his own residence, returning from church in a boat with a number of his congregation. By his skill and courage, and trust in God, he was enabled to save himself and most of his companions from a watery grave, which for many hours appeared inevitable, and under the cold and terrors of which some of

them perished. His narrative of his dangerous and frightful position, firmness of mind, and final escape, is well worth hearing.

"He carries with him a manuscript of a portion of our Service in the Muncey language, which will, I hope, be favorably considered by the SOCIETY, and printed for the benefit of this poor tribe. Any kindness you may show to Mr. Flood, in promoting his objects, I shall deem a great favor, for I feel much interest in his welfare.

"The Rev. Mr. O'Meara's Chippawa translation of our part of the Liturgy has been in the press for some time, and will be ready for delivery in a few days."

The following memorandum, from Earl Cathcart, dated Civil Secretaries' Office, Indian Department, Montreal, 16th Oct. 1846, was also read :

"The Rev. Mr. Flood, Missionary to the Indians, residing at Muncey Town and Delaware, being about to proceed to England, to endeavor to raise by private subscriptions a sum of money for the purpose of erecting a church at Muncey Town, in the district of London, county of Middlesex (Canada West), for which desirable object there are no funds at the disposal of the Government, the Governor-General avails himself of the opportunity to express his approbation of Mr. Flood's exertions, and he trusts that the result will be satisfactory to Mr. Flood, and beneficial to the Indians under his charge.—CATHCART."

The Rev. R. Flood, in a letter dated London, Nov. 13th, 1846, wrote as follows :

"I beg to acquaint you that the objects of my present mission to England are simply these: first, the printing of our Liturgy in the Muncey language; and secondly, the soliciting from the members of our Church assistance towards building a church for the use of the Indians under my charge, as the temporary place of worship, a school-house, has ceased for years to accommodate the native congregation, consisting of three nations, the Munceys, Chippawas, and Oneidas; an interesting people, who perhaps among all the aborigines of British North America

stand pre-eminent for sterling piety and love and attachment to our beloved Church."

The following extract from an account of "*pastoral visitations of the Lord Bishop of Toronto, during the summer of 1845,*" was read to the Board :

"We arrived at the beautiful village of Delaware, fifteen miles distant, in very good time. Several clergymen besides the worthy Missionary, the Rev. Richard Flood, were in attendance. The congregation was not large, but very interesting; and fourteen were presented for confirmation. The Muncey village exhibited very little change since our last visit. The great Chippawa warrior, Cunatung, who was baptized and confirmed on the last occasion, had been called to a better world, but his son, a very promising youth, came forward to receive that rite. The whole of the Muncey tribe, with the exception of two, and most of the Chippawas, are now converted through the indefatigable exertions of our excellent Missionary; but they require a church very much, for the school-house, in which they now assemble for public worship, is much too small: not one-half can find room, and the rest are obliged to stand at the door and windows, and this can only be done in fair weather. The work of conversion is rapidly spreading among the Chippawas and Oneidas; and if the case of these unhappy people were fully represented at home, there cannot be a doubt that many pious persons would come forward to their relief.

"It was half-past six before we were able to quit the Indian village; and the night getting very dark, and the road rough and rather entangled, it was nearly nine before we reached the Delaware parsonage. After prayers we retired, being not a little fatigued. The Indians comprised in Mr. Flood's Mission, consist of four tribes.—The Oneidas, supposed to number fifteen hundred souls, came into the province, and purchased a tract of land in the neighborhood of the Muncey village. Being scattered on their farms, it is no easy matter to get at them; but Mr. Flood's heart is so completely in the work, that

he finds means of access to most of them. The Munceys and Chippawas number about four hundred each, and the Potawahtamies about eighty. A few, and only a very few, still remain Pagans. It is impossible to leave this extensive and laborious Mission, without expressing the greatest satisfaction with Mr. Flood: he seems particularly qualified to make an effective Indian Missionary: his kind and affectionate manners, commanding deportment, and untiring labors, win their hearts; and with this combination of advantages, his

success, under the Divine guidance and blessing, is certain."

The Board agreed to grant £50 towards the erection of a church for the Indians at Muncey Town, Delaware; the amount to be paid by the Society, as soon as the work shall have advanced towards its completion.

The Secretaries reported that the Muncey version of the Liturgy had been recommended by the Standing Committee to the favorable consideration of the Foreign Translation Committee."

The Jews.

The promise made in our last number, that we would, from time to time, report the progress of our Mission among this people, we are enabled to redeem, in a manner which cannot fail to be gratifying to all who love our Lord Jesus Christ in sincerity, and more especially to those who take an interest in this particular department of their Master's work.

On Sunday afternoon, (4th Sunday in Lent,) our Missionary admitted into the Church, by holy baptism, three adult persons of the seed of Abraham according to the flesh, viz: two males and one female.

Such an event, we believe, has never before been witnessed in this city, although individual cases of baptism have occasionally occurred.

Should not our Church regard this ingathering, (the first fruit of her labor in this field,) as a pleasing evidence, that the Great Head looks with favor upon her efforts to gather into His fold the outcast children of the Patriarchs and Prophets, and manifest her gratitude for this blessing on her work?

The opportunity for evidence of our thankfulness is fast approaching; and we trust, that on that day when, alone in the whole year, we pray for God's ancient people, by name, it may be said of our Church, as to the heathen centurion, "Thy prayers and thine alms are come up for a memorial before God."

In connexion with this subject, we extract from the Jewish Intelligencer, (England,) a part of the communication of the Society's Missionary at Amsterdam, the Rev Mr. Pauli, respecting a very interesting conversation which he had lately held with a Jewish Rabbi of that city.

Many Jews have, during the past month, heard the sound of the blessed Gospel, both in public and private; and prostrating myself before the throne of grace, I exclaim, "Lord, who hath believed our report? and to whom is the

arm of the Lord revealed?" Who has felt the glorious influences of the Holy Spirit? And yet how many a heart and conscience may not have been wounded by the fiery arrows of the Lord of mercy! On the Sunday evening (the 20th) I sat in my study,—lost in meditation whether I myself had felt the powers of the world to come, after having preached to others,—when Rabbi M., a sopher (*i. e.*, a scribe), entered my room and said, "I am sorry to disturb you so late in the evening after your labors of to-day, but you will readily forgive me, if I beg you to consider me as a Nicodemus. True, at first sight, there may appear a strange paradox between me and that good man of old, who, by the by, had a similar occupation with me. He taught what I am copying; he, at first, was, no doubt, afraid to be seen by the Jews when he was going to Jesus, though I have been to your church several times, and have seen by the whole of the congregation of Israel; but lest you think too highly of my courage, I must tell you that my brethren think I come to hear you at times, in order only to be the better able to warn our youths against being seduced by you to forsake the religion of our fathers. And truly this was for a considerable time my only object; but, somehow or other, I feel that after all you may be in the right. You said to-day in your sermon (and I suppose you saw me), that a man may be lost to all eternity in spite of all his prayers, fastings, and alms-givings; you supported your argument with that notable chapter (fifty-eighth of Isaiah), and, I must confess, I have nothing to say against it. I thought my age, being seventy-two years old, would prove a sufficiently strong shield to ward off your sophistries; but I see that what I once considered to be sophistries prove to be the oracles of the Most High. But, pray do not think that I come to tell you that I am going to embrace Christianity, because I speak thus: though I have very minutely compared the New with the Old Testament, too many doubts must be removed from my mind, before I take such a decided step."

I observed, "I do not feel the least surprise that the Word of God has had

such an effect upon the shield of your age, inasmuch as the word of God can smite into fragments the hardest rock, even the heart of a scribe. But have you ever noticed what the *greatest* blessing was God had bestowed upon King David? Was it not that he, in the anguish of his soul, could cry, 'Thine arrows stick fast in me, and thy hand presseth me sore, for mine iniquities are gone over my head: as a heavy burden, they are too heavy for me.'

* * * * *

"But who tells you, I must ask again, that I do not confess him? Perhaps not in the way and manner you may approve of, but in a more efficacious one by far than you may be aware of: for my continually agitating the question, "Is Jesus the Messiah, or have we to look for another?" does more among the masses of our people amongst whom I live, than my publicly embracing Christianity could ever do at the present: for Jesus Christ must have still some harbingers to prepare the way before him. There is more going on among our nation, than Christians (at least here in this country) are aware of. The ferment that is spreading amongst us is of divine origin. The Eternal Jehovah works by means which our finite mind cannot comprehend, before we see his purposes accomplished. There is a roaring amongst us, like the roaring of the sea; and we shall see before long, what no man unskilled to look into the mirror of divine revelation, ever looks for. The non-Israelites in general may fancy that Judah, the Lion's whelp, has conched down; but he is not asleep: his rising and roaring will be heard, ere long, from one end of the world to the other; so that all the wild beasts of the forest, terror-stricken, flee to their dens of darkness, where they, bound with fetters of misery, tribulation, and anguish, will pine till that great and notable day, when we, with our bodily eyes, shall see what Daniel our prophet saw in the visions of the night,—"One like the Son of man coming in the clouds of heaven." Do not think that I do not confess Jesus the Messiah. There is hardly ever a Jew comes to hear you, who somehow or other is not directly or

indirectly influenced by me and some secret friends I have."

I stood astonished, and did not know what to say; for the knowledge of divine things this Israelite spoke of with such an enthusiasm, was a thing I did not expect to hear. It revealed to me what is going on among the Jews here, of which I had but a faint idea. O how I wished that some of our English friends could have heard this man!

Rabbi M. remained with me till a

very late hour in the night, and I have seen him several times since. We read together the Revelation, and the Book of Zechariah. He is perfectly acquainted with the New Testament. Though the seed sown may lie for a long time under the clods, yet, by the power of the sun, and the effect of the dew from on high, the germ will make its appearance in due season. The sower will be overtaken by the reaper, if we faint not.

Intelligence.

GIVING SYSTEMATICALLY AND FROM PRINCIPLE.

The Church has, in various ways, urged upon her members the importance and the duty of contributing *systematically* to the great and interesting objects which claim their attention, in order to extend the knowledge of the Redeemer, and the blessings which He designs for all mankind, and in particular, to adopt this plan, and apply it to the cause of Missions. By this mode, they to whom are entrusted this responsible duty, would have a reliable standard by which to regulate Missionary operations. Examples, showing the advantages of this plan, are often of great aid, to sustain and strengthen this conviction, at least until it shall have had a fair trial.

We give the following from "The American Messenger," and could only wish we had similar examples to mention from among ourselves. Any of an interesting character, which are in possession of our friends, we shall be glad to receive, and from time to time, publish.

"*Giving systematically and from principle.*—For about seventeen years, an anonymous letter has been received *every month*, directed to the Secretary of the American Tract Society, Boston, signed, 'A Friend to the American Tract Society.' For the first two years, it contained \$1 each month; for the next two years, the sum was \$2; the next two, it was \$3 per month; and when the systematic distribution of Tracts in that city commenced, \$2 more was added, making \$5 per month, at which sum it has continued to this time. It is worthy of notice, that on *every month*, during this period, the letter has been received, without a failure: and also about the same day of the month,—not varying, in any instance, more than two or three days from the 15th of each month,—thus

showing that the generous donor is as *systematic* and *conscientious* in giving to the Lord, as in paying his bank notes.

In February, 1846, this friend sent us \$75; and in August following, \$75 more, to aid in sustaining a *German colporteur* among the Germans. At the same time, he has continued his donation of \$5 each month, to the present. He began his contribution with \$1 a month, or \$12 per year, and regularly increased the sum, till it amounts, for the last two years, to \$210 annually.

It has been ascertained, that this friend is a mechanic of moderate property, and that his donations are by no means confined to this Society. The following letter shows the principles and motives on which he has cultivated his liberal spirit, even before he professed hope in Christ, or had united with his Church. His case affords a happy illustration of God's faithfulness in blessing those who act on such principles in the use of their property, to promote His kingdom on earth.

'Boston, Nov. 26, 1846.

'Dear Sir: The Lord continues to prosper me in my worldly possessions, and, I trust, to bless me with the renewing influences of the Holy Spirit. As a thank offering, both for the temporal and spiritual blessings which I enjoy, I enclose \$75, to the American Tract Society, at Boston, for the support of a *colporteur*, whose labors I wish may be principally among the boatmen and others employed in the vicinity of, and upon the canals, rivers, and lakes, in the western parts of our country. And thus, while my heavenly Father continues to supply me with the means, I intend to appropriate \$75 for your Society, *semi-annually*, for his continued support, and may the blessing of God attend his labors.

'I know not but I am as able now to increase my contributions to \$500 per annum, for the support of the cause of Christ among my fellow-men, and to pay it as promptly, as I was seventeen years ago to give *twelve dollars* per annum, when I first commenced my contributions to your and other societies.

'As I have, on another occasion, told you that I believed giving to the Lord did not impoverish any man, so I still believe, provided it be done with a right spirit. We read, that Jacob gave to the Lord one-tenth of all that God gave him, and afterwards, that he increased exceedingly. I do therefore recommend to *young men*, in particular, on commencing business, to live within their income, and to appropriate a portion of it to the service of the Lord, and to see that it is *promptly paid*, at stated times. Finally, I recommend to every one to read often the third chapter of Proverbs and the sixth chapter of Matthew, and to make these the man of their counsel through life. A FRIEND.'

AN INSTITUTION FOR THE EDUCATION OF THE ORPHAN DAUGHTERS OF
MISSIONARIES DECEASED.

Among the objects which engross the attention and often weigh down the spirits of the Missionary, are the trials which may be in store for those whom God hath given him, and who may be left, as his present condition clearly indicates, entirely without the means of support, when the father, and head of the family, is taken from "the ills to come." Especially does he contemplate with deepest interest, if not with anguish, the helpless and destitute condition of his orphan children, whose age and sex shall render them dependent upon the benefactions of friends, and if these shall be wanting, upon the charity of a cold and heartless world. And he is often removed from the trials of earth before he can bestow any care upon their education, or make any provision to mitigate the evils to which they may be exposed.

It would seem that God hath put it into the hearts of others, to think also of

these things, and to endeavor to remove the evils which might result to one interesting class of orphans. God be thanked, that they are yet few in number in this country—the destitute daughters of Missionaries deceased.

A pious and benevolent lady in a neighboring city, for some time has turned her attention to this subject, and has proposed to devote her time and little property to this object. In the hope, that it may prove the nucleus around which sufficient means may eventually be gathered, to lay the foundation of a Church Institution for the Education of destitute orphan daughters of Clergy and Missionaries deceased, she has offered to receive a small number of children of this sex and condition into her family, giving them the benefit of her supervision and tender care, while pursuing a course of instruction in the admirable common schools of that city—or, if sufficient means are provided, to cause them to be instructed under her own roof, in all things requisite to prepare them for usefulness in life. She is also designing, it is understood, to bequeath at her decease, for the benefit of an Institution of this kind, if it should be established, her means and personal property, amounting to a few thousand dollars.

This information is given, in the hope, that if there are now any children of this description, and any other benevolent hearts disposed to aid in this noble enterprise, their cases and names may be communicated to the Secretary of Domestic Missions—that measures may be adopted to secure the benefits of this generous proposition, which we hope may prove the foundation of an Institution to convey blessings to many generations—and which may, eventually, take rank among those of kindred character and object, which have contributed so much to the fame of the mother Church of England.

It will be necessary for the Church, or else by the private action and assistance of her members, to make provision for the clothing, support, &c., of these children. But we have no doubt, if there are any such now in need, and who could avail themselves of the benefits of this plan, if in operation, that enough generous hearts could be found to supply the necessary means for their education and support.

THE COMPLAINTS OF MISSIONARIES.

We are sure the motive which prompts the Missionaries to state, at times, their embarrassed situation, is by some misunderstood. They do not set forth their privations, which are *peculiar to the Missionary field*, as subjects of complaint or to excite sympathy. They have looked upon these, and attempted to count the cost, before entering upon duty. But it did not enter into their calculation, nor could they or the Board of Missions anticipate, that they should be, for months, deprived of the small stipend which the Church, relying upon the faith of her members, has pledged to them. Many depend almost entirely upon this amount, in order to meet their daily wants. When a long time withheld, is it improper to make known their situation?—and to state the condition to which they are brought, not so much by the hardships of the field, as those resulting from neglect to pay the laborers, *after* they have borne the heat and burden of the day?

We ask the members of the Church, and especially our brethren of the Clergy, to think, what would be the condition of the latter, and of their families,

though surrounded by generous and liberal friends, if required to labor for six months before any salary should be due, and then six or more months of anxiety and delay to be added before it should be received? And if, when they made known their condition, would it bring relief either to body or mind to be told, "It is a part of duty to be patient under your trials. Why do you complain of hardships which are peculiar to your calling?"

We subjoin a few extracts from letters received on this subject :

"I can assure you that nothing but absolute want compels me to write, as the little I receive here is by no means a sufficiency for the necessities of my family, and at this season of the year the merchants look for the payment from those whom they have trusted for the past year. Would you, therefore, send me either all or a part of what is due, and relieve me from my present embarrassments."

"Having as yet received but half of the salary due on the 1st of October, 1846, I take the liberty to ask you, in the name of justice and mercy, to send as soon as possible the remainder. It was all pledged before it became due, and being disappointed in receiving it, I was obliged to procure a loan of the money at 12 per cent, and even at that rate I could only obtain it for a short time, so that I have been under the necessity of hiring it twice already, and am now pressed for it a third time."

"When I proposed starting for the West, it was understood at the office, in consequence of my large family, that I was to receive my stipend quarterly, and I did so receive it for a time very regularly, but now there were six months due me on the 1st of January, which embarrasses me very much. Believe me when I say, it is my principal resource to support seven motherless children. I came out here, having no doubt the Church would fulfil her engagements. One thing is certain: I have endeavored, through Divine aid, to discharge my duty, and will so endeavor, God being my helper. Money, I assure you, cannot come too soon. Much more I might say, but I trust I have said enough."

"I have been, for some weeks, anxiously looking for another remittance on account of my salary, and I deeply regret that it has not come. I am sadly in want of it. If possible, I beg that the amount due on the 1st of January may be sent to me. I see by the report in the Spirit of Missions, that the Treasury is at a very low ebb, and knowing that the Committee and its officers do all in their power to meet the wants of those who are looking to them for support, perhaps I ought not to trouble you with any communication, but wait in patience and in silence. But the truth is, I owe what is due me, and am anxious to pay it."

"Not having heard any thing from you respecting my salary for October last, I begin to fear that the letter may have miscarried, or that something may have diverted it from its proper destination. I am fully aware that the funds of the Society have been very low, and supposed that I should have to wait some time, but was sure that ere this, I should have heard something of it. I have been compelled to procure funds from some of my friends to meet my necessities, promising them that they should have been returned long ago."

"I have needed the money more than at any former period since my location in ——. And as I have never before, in eight years, uttered a word of complaint to the Committee, although often perplexed with debts, incurred on the faith of my salary, I hope I shall be pardoned for requesting a speedy transmission of the balance due last October.

"This is the season of the year when the Missionary most needs his funds in settling up his affairs, and providing for the winter, and when they have families, the strictest economy is required to make all ends meet, even when they get all

that is *promised* by their people and the Society. I say not this in a complaining spirit, for I hope I am willing to labor on, even until life's end, for the good of men, and the promotion of truth, as taught in our beloved Church. Nor will you think me too exacting, when I tell you that I have received only eight dollars from my salary since last September, and that I spent five of that in attending a special convention of the Diocese called by the Bishop.

"I would not like these facts made public as coming from me, although literally true. The reasons are too obvious to require enumeration, and will readily present themselves to your mind."

"Your favor of the 14th November last, containing a draft for my stipend for the six months previous, was very acceptable. Coming at a time when it was needed, it helped to relieve the sorrows of my situation. It was not, however, without much inward anguish, that I read in the next number of the Spirit of Missions, my domestic circumstances laid before the public. I do not complain, though I cannot but feel it. Some persons may be pleased with such things, but it is not the case with me. Fifty dollars of that draft was already used before I received it, and the rest will soon be gone. My health and strength have not yet been recovered. My wife is still suffering with the disease—we are better, but not well. I write to ask if you can send me what is behind of my stipend, and if it cannot be continued to me for the months November, December, and January. I am losing in weakness and pain. Or, allow me the outfit promised ere I went into that unhealthy climate. It actually cost me over seventy dollars, which sum, if I had now, would be a great help—or *else do both*, and allow me both outfit and stipend. I have incurred that expense, and suffered a loss of that length of time for the benefit of the Committee and the cause of our Master. But not to insist on strict justice, and what may be fairly claimed, let me ask for mercy and kindness to persons in affliction. We went out in health—but we went in faith, knowing that the climate was unhealthy. I heeded not the warning of friends, for I believed that our Redeemer was mighty, and would bring nothing upon us but what was for our good, and the good of His cause—and now shall we be disappointed? I cannot believe it. Will there be any complaints for the aid extended to me? Who among your contributors would not prefer giving of their abundance, to going themselves into that sickly climate? Who among them would be willing to endure illness in themselves and their families for five long months, for the little stipend allowed to a missionary? And when you think of the unbelieving smiles which seem to say, 'Ah! I told you so;' 'You might have known you would have been sick,'—who would meet such sneers for the little they give to Missions? Is not their gift to the cause of the Lord, and will it not be to them a treasure laid up in heaven? I can hardly believe that any would complain. At least, they should not, until they have suffered somewhat like us in the cause of Missions."

"I am under the necessity—I cannot help adding, the *humiliating* necessity of absolutely *begging* that that which is *my own*, that for the payment of which the good faith of *the Church* is pledged, may be given to me. Will not the present state of the treasury, my dear Sir, allow you to send me the fifty dollars still unpaid of my *last* missionary year's allowance? *Half* of it, even, would now relieve me from not a little embarrassment, from—in plain language, *duns* and *insults*! In the foolishness of my missionary inexperience, I *anticipated* my stipend, expecting to receive it within some short period after its coming due. I *thought* necessity compelled me to such course, for 'Owe no man anything,' is, to western Missionaries, a truly 'hard saying,' and one respecting which, we have *frequent* occasion to say, 'who may bear it?' But the necessity will be *dire* indeed, which shall *again* lead me to lean upon such a broken reed. You may think I am making a mountain of my mole-hill; but, in every *pecuniary* respect, you doubtless cannot imagine, *how great* such little things are to us 'little men.'"

A MISSIONARY STATION BECOMING SELF-SUPPORTING.

The following letter will, no doubt, be read with much satisfaction. It is a source of gratitude, to more hearts than those directly interested in its contents, that God has given them the ability to sustain themselves, although it may be necessary to make many sacrifices, even greater than they have before experienced, in their effort to erect a temple, and maintain the worship of the living God.

For the pleasure, therefore, which we believe it will impart to many friends of Missions, we trust our Rev. Brother will excuse the liberty we have taken in publishing it.

AUGUSTA, Feb. 26th, 1847.

Rev. and Dear Sir: The parish of St. Mark's, in this place, have been endeavouring, during the last year, to find means for relinquishing the stipend received from the Domestic Board, now \$150 per year.

Yesterday the Rector, Wardens and Vestry voted, that the Bishop of the Diocese be informed, that from and after April 1st, 1847, this Church will make effort to support itself without aid from the Board.

This has not been done without considerable difficulty and sacrifice on the part of several members of the parish. The wants of the Domestic Treasury have been urged by me as a strong argument. We give up your assistance with a good deal of hesitation, fearing that we are trying to stand alone too early. But we feel bound by conscience to make the effort, even though the way be clear only for one year.

Please have my name removed from the Spirit of Missions for April.

I have written to Bishop Henshaw, resigning the office of Missionary, and requesting that this be no longer considered a station of the Board. I presume he will communicate with you; if not, please accept this hasty letter as sufficient.

I have also sent to him the thanks, expressed by the Vestry, for the kind assistance so long afforded by the Board.

God give us ability soon to repay, into the Treasury, the debt.

Affectionately your's,

ALEX. BURGESS.

 FUNDS.

The 1st of this month completes another half year—when the salary for that period is due to the Missionaries. Many of them have not received the amount due on 1st October last. In order to pay them up to that time, nearly *three thousand dollars* is needed. Knowing as we do their embarrassments, and especially to meet the payments again due, may we not be relieved of anxiety respecting them, by prompt and liberal contributions from parishes which have not given anything during the current year? There is money enough and to spare, in the Church, for all her Missionary operations, if it could only be regularly obtained and promptly remitted by those who are expected to remind her members of her pledge to Missions, and of their Christian duty.

 RESIGNATIONS.

The following resignations have been confirmed:

Maine—Augusta, Rev. ALEXANDER BURGESS, the parish self-supporting.

Georgia—St. Mary's, Rev. J. A. SHANKLIN, having taken charge of a parish in Macon, Ga.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th Feb. to 15th March, 1847.

MAINE.	
Brunswick—Christ Ch, $\frac{1}{2}$	\$10 00
VERMONT.	
Royalton—St. Paul's	3 00
MASSACHUSETTS.	
Andover—Christ Ch.	40 00
Do., S. S.	10 00
Boston—Trinity S. S.	17 33
From a Lady, per Mr. Stimpson, for Illinois,	5 00
Mrs. Bogardus, per Mr. Salter..	5 00
Cambridge—Christ Ch.	13 00
Granby—W. B. Preston, for Wisc..	5 00
Murblehead—St. Michael's.	6 00
Pittsfield—St. Stephen's S. School, Christmas off'gs.	5 80
Roxbury—St. James'	20 00
Do., for Ill.	3 00
Salem—St. Peter's	25 00
South Boston—St. Matthew's.	5 00
Taunton—St. Thomas'	8 54
Wilkinsonville—St. John's, for Ill. ...	3 00 171 67
CONNECTICUT.	
Cheshire—St. Peter's, from the off'gs.	20 00
Fairhaven—St. James', $\frac{1}{2}$	3 50
Guilford—Christ Ch., coll. at the Cle- rical meeting, $\frac{1}{2}$	9 00
Hartford—Christ Ch.	55 50
Middletown—Christ Ch., quarterly off'g.	34 25
Pomfret—Christ Ch., a thank off'g.	5 00 127 25
NEW YORK.	
Goshen—St. James' S. S.	2 00
Maspeth—Lenten off'gs.	8 50
Newtown—St. James', for Ohio.	9 00
New York—St. Mark's, part off'g.	8 15
Do., a Member, $\frac{1}{2}$	12 50
St. Matthew's, S. S.	10 00
St. Peter's.	22 55
Sing Sing—St. Paul's, a Friend to Dom. Miss., per the Rev. C. H. H.	2 50
Yonkers—St. John's, $\frac{1}{2}$	16 63 91 83
WESTERN NEW YORK.	
Buffalo—A. M. C.	2 00
PENNSYLVANIA.	
Holmesburgh—Emmanuel Ch.	0 73
Philadelphia—Ch. of the Evangelists ..	10 00
St. Peter's.	150 00
St. Stephen's, quarterly coll.	133 50
Ch. of the Ascension.	33 07
Do., from a little Girl.	1 00

Ch. of the Nativity, for the Jews.	1 00
S. B. B., $\frac{1}{2}$	25 00 409 35

MARYLAND.

Hagerstown—St. John's, weekly off'g. $\frac{1}{2}$	15 00
Prince George's, Good Luck—Mrs. M. Jackson, ann. contrib., $\frac{1}{2}$	5 00
Queen Caroline pa.—Christ Ch.	5 00
Washington, D. C.—Trinity Ch., ad- ditional.	5 50 30 50

VIRGINIA.

Fredericksburgh—Mrs. D. Gordon..	5 00
Gloucester Co.—Rev. Chas. Mann.	32 00
Richmond—Miss Josephine Strach- ard, for Alabama.	2 50 39 50

SOUTH CAROLINA.

Abbeville—Trinity Ch.	6 00
Charleston—St. Stephen's, February Miss Lec.	6 23
Grahamville—Ch. of the Holy Tri- nity, for Tenn.	10 00
John's Island—St. John's.	13 75
Pendleton—St. Paul's.	14 00
Prince Frederick pa.	3 25
Radcliffboro'—St. Paul's	39 52
Do., several Individuals.	20 00
Richland District—Zion Ch., from a Member, for Ga.	50 00
Waccamaw—All Saints'	17 00 179 70

GEORGIA.

Columbus—Trinity.	50 00
Macon—Christ Ch.	25 00
Savannah—St. John's.	53 20 133 20

FLORIDA.

Tallahassee—For Mission on the frontier..	10 00
---	-------

LOUISIANA.

West Baton Rouge—St. John's.	10 00
-----------------------------------	-------

KENTUCKY.

Louisville—St. Paul's.	61 37
-----------------------------	-------

OHIO.

Henderson—St. Paul's, $\frac{1}{2}$	7 00
---	------

INDIANA.

Michigan City—A Miss. Station.	0 50
-------------------------------------	------

MICHIGAN.

From the Rev. Chas. Fox, £5 st'g.	23 25
--	-------

MISCELLANEOUS.

Mrs. Bridge per T. C. Butler.	1 50
Mrs. Brown, do. do.	2 00
M. H. A., $\frac{1}{2}$	3 00
"Ch. on the Frontier," from 2 La- dies, for the Mission, \$6; Bi- bles and Tracts, \$3.	9 00 15 50

TOTAL.....\$1,325 67

(Total since 15th June, 1846, \$16,027 27.)

FOREIGN.

Africa.

We publish, in continuation, the interesting journals of our Missionaries in Western Africa.

EXTRACTS FROM THE JOURNAL OF THE
REV. T. S. SAVAGE, M. D., MISSIONARY
AT FISHTOWN. JANUARY 1, 1846.

Visit to Mount Vaughan.

January 1st.—Left Fishtown with Mrs. Savage and several of the scholars, on the 27th of December, designing to spend the vacation in visiting the other stations. *Mount Vaughan* is still under my superintendence, which makes the immediate field of my labors rather extensive. Here I preached on Sunday, the 28th, and administered the Lord's Supper to eight persons, seven communicants being absent from sickness and other causes. I had to perform the painful duty of suspending from the Communion one of the native scholars for unchristian conduct.

On Monday morning (29th,) we left for Cavalla, (Mr. and Mrs. Payne's station.) Our way, for about eight miles, lay along the bottom of Graway lake, the water of which had been let out into the sea; our progress was slow, as our horses had to wade the greater part of the way through mud and water. We passed over the battle-ground of the late war between the people of Graway and Cavalla. Three towns belonging to the former, and in which I had often preached, were entirely destroyed, nothing being left but their blackened ruins. Exciting rumors are abroad that these scenes of blood and carnage are soon to be renewed.

Visit to Cavalla—Ninth anniversary—Encouraging state of the Mission—View of Missionary operations—Observations on the influence of the climate.

We arrived at Cavalla at about 1

P. M., having been four hours in going twelve miles or less. This was the appointed time for our *annual meeting*. Business having been transacted, Mr. Hening preached the anniversary sermon, on Tuesday, at 11 A. M. It was truly gratifying to hear a sermon from another person, this being the first for more than a year.

We were reminded that the *ninth* year had expired since the arrival of the first Missionary of the Church; and it is a fact worthy of notice, that still surviving, he has witnessed the removal by death and other causes, of all his predecessors connected with other Missions, and now is the oldest Missionary resident within the American colonies or their vicinity. It was an occurrence calling for devout gratitude to God, that on this occasion, three out of the four whitelaborers who arrived within the first year of the Mission's operations, met in health, and joined in the interesting services with which the *ninth* year of our existence, as a mission, was commemorated. The review of the intermediate period was attended with feelings of joy and sorrow, a season of alternate prosperity and adversity. Up to the present anniversary, nineteen white persons have been sent out, ten of whom were females. Of this number four have died, and four have permanently withdrawn, leaving eleven still laboring in the field. Six of the present number are females, five of whom are married. Two children have been born during this period, one a son of Dr. Perkins, now four years old; the other a daughter of Mr. Hening, three months old; both in perfect health. Five stations are occupied, each with a white married superinten-

dent, and a school in operation. The whole extent of sea-coast occupied (from Fishtown to Taboo) is over 50 miles. The whole number of children connected, at the present time, with the schools, which, with the exception of that at Mount Vaughan, are boarding schools, is one hundred and fifty. Upon the whole, it must be admitted that the operations of the Mission were never so extensive nor so prosperous. The degree of health enjoyed generally, and the amount of labor performed, constitute grounds of grateful acknowledgment and renewed devotion to our work.

It is thought that in this connection a few statistics respecting the number of whites connected with the different Missions on the coast, their removal, &c., will not be without interest and important use.

On my arrival in December, 1836, I found in the Missionary field, connected with the *Methodists*, four white persons, one a female, married—*Baptists*, two males—*American Board*, two, one a female, married.

Since that time there have arrived, *Methodists*, nine, of whom four were females, two married—*Baptists*, eight, of whom five were females, married; one Missionary married twice—*Presbyterians*, seven, of whom three were females, married—*American Board*, ten, of whom four were females, married—*Protestant Episcopal Church*, nineteen, of whom ten were females, eight married, making the whole number arrived, sixty-one, of whom twenty-eight were females, and of the twenty-eight, twenty-five were married; of this number, nine children have been born, four of whom are known to be living and in good health.

From the sixty-one, there have been taken by death, *Methodists*, three males, while nine have returned to the United States, leaving one female, the only white person in the field—*Baptists*, two males and two females have died, three withdrawn, leaving one male and two females in the field—*Presbyterians*, three males have died, two females have returned to the United States, leaving one male and one female in the field—*American Board*, four males and two females have died, four have returned

to the United States, leaving two, one male and one female, laboring in their newly chosen field at the Gaboon river—*Protestant Episcopal Church*, one male and three females have died, four have returned to the United States, leaving eleven, five males and six females, in the field.

The whole number that have died is twenty: seven females, and thirteen males, four of whom were from south, and fourteen from north of the Potomac; two were natives of England. The deaths in the case of the males are nearly that of two to one of females, contradicting the frequent declaration that the climate is more fatal to the constitution or the system of the latter, than to that of the former. It may be here remarked, that rather more than one-half of the number returned to the United States was in consequence of the failure of health. Nothing particularly need be said respecting the causes and circumstances operating in the cases of those who have died. This may be stated, that several cases might be mentioned in which other influences might be assigned, than those of the climate, as the direct cause of their death; the majority, however, were undoubtedly victims of a climate more or less unfavorable to all foreign systems.

We may be allowed to remark further, that according to our observation, the oft-repeated claim of immunity from disease and death on the ground of color, is without good foundation—and, still more so, the assertion that this immunity is in proportion to the hue of the subject; the latter, surely, can be the offspring only of inaccurate observation and inexperience. Originating from the same source, is the declaration that the *natives* are seldom the subjects of disease, and *never of intermittents*. The truth is, that the whole west coast of Africa is an unhealthy portion of the globe, and, whoever resides here must have the standard of health lowered *more or less in all cases*. The native of West Africa has not the same degree of strength and health as his brother of the same complexion in temperate climates. If not the *native*, then surely not the colonist, coming from more healthful parts in the United

States, which is found to be the case. I have never found but two, who would ever say that they had the same degree of strength here as in America, and they, I know, cannot make the same declaration with truth, now. There are many diseases and much death from disease among the native population, as well as among the classes of residents in West Africa. But this does not prove that the white man cannot live here. He has, does, and can live for years, and is accomplishing a great work for futurity;—a work that will be equal to thirty, forty, and fifty years of human life in other lands. But if he lives and labors, it must be conceded, that it will be under fearful disadvantages in almost all respects, and we do not see how it can be otherwise, for an indefinite period to come. At this anniversary, there was but one voice in the Mission, that of the lamented Minor. "*Let the Mission go forward,*" let it go forward "*more than ever.*"

While at Cavalla, the people were greatly excited in consequence of a report just arrived, that the people of Graway were to renew their attack that night; and that their friends at Cape Palmas and River Cavalla, members of the same section of the tribe, were to unite for their entire destruction. War drums, horns, and other instruments, were sounding at intervals through the night, while strict watch was kept in all their towns.

Visit to Rockbookah and Taboo.—Return to Fishtown.

We left Tuesday afternoon for Rockbookah, accompanied by Mrs. Patch, on a donkey, as far as Cavalla river, a distance of about five miles. On the way, we passed the ruins of another town, burnt in the late war. Kabla, the town at the mouth of Cavalla river, was also burnt, but is now partly re-built. Here we left our horses, and crossed the river, (nearly a mile wide,) in a canoe. We found hammock-bearers from Rockbookah waiting our arrival. A hammock, suspended from a pole, and borne on the heads or shoulders of two natives, affords one of the easiest modes of travelling in Africa. In this manner, we were carried for about an hour,

when we arrived at the house of Dr. Perkins, at Rockbookah. This is the capital of the Barbo tribe, over which reigns as Chief, the father of *Griswold*. The Station was opened by Mr. Appleby about two years since. Dr. P. is now making arrangements to occupy it efficiently. The buildings not being completed, the school is not yet re-opened; but his prospects are encouraging; and we believe he will, at this point, accomplish much good. Leaving on Wednesday afternoon at about 2 P. M., with eight hammock-bearers, we arrived at Taboo, the station of Mr. Hening, at 5. Mr. H. had just returned from the meeting at Cavalla, by sea, in a canoe, and was laboring under some inconvenience from the exposure, as the sea was rough. Mrs. H., with her infant 3 months old, was remarkably well. Taboo is a pleasant spot. It has never lost its interest from having been the scene of Mr. Minor's labors, which were not without encouraging fruits. While here, a scholar, formerly at Mt. Vaughan, died from a dropsical affection, a disease of very frequent occurrence among the natives and colonists.

The school seems to be in a promising state, and the premises well cultivated, thus affording an example of agricultural labor and industry to the natives. At most of the stations there is a good garden, in which may be seen Lima beans, squashes, pumpkins, oca, egg-plants, two species of onion, tomatoes, cabbages, kale, cucumbers, watermelons, cantelopes, mustard, ginger, yams and potatoe. The sweet potatoe improves, but the other (*solanum tuberosum*,) whether from Europe or the United States, degenerates very rapidly; the largest and best tubers yield, for the first crop, roots of the size of hickory nuts, and soon completely run out. Lima beans become perennial, the stalk growing to the size of an inch or more in diameter, and yielding for years. Many of the fine vegetables of the United States might be raised, if we could get the seed. Some will not go to seed, and should, therefore, be renewed annually. On other parts of the Mission premises, may be seen growing well, maize, cassadas, plaintains, ban-

anas, pine-apples, orange and tamarind trees, &c.

Fishtown, January 6th.—We left Taboo on Thursday, at two P. M., and spending a pleasant night at Rockbookah, reached Cavalla, after some unexpected delays at the river, the next evening. Leaving Cavalla on Saturday, immediately after dinner, we arrived at Mount Vaughan at six that evening, where preaching and spending the Sunday following, we stayed till Monday afternoon; thence we reached our station in safety and health that evening, having been absent nine days.

Wednesday, 7th.—The first term of new year began on Monday last. Most of the children present.

8th.—Nimleh came this evening with the twelfth chapter of second Corinthians, asking an explanation. When I came to verse fifteenth, "I will very gladly spend and be spent for you, though the more I love you the less I be loved," I drew a somewhat parallel case in that of the faithful missionary of the present day, illustrating his spirit and love for souls. He seemed to be affected to tears, and warmly thanked me for the information I had given him.

Interview with a heathen parent.

16th.—Went to Rocktown to see the parents of two boys who had run away to come to school, their fathers being opposed to their coming. I found them strongly set against the school. The father of the most promising boy used a variety of arguments to accomplish his purpose. I took the stand that I had come to do them good, that all my efforts in their behalf were gratis, and, if a child came to me with a desire to be benefitted, I should not turn him away; if his parents were irreconcilably opposed, they must come themselves and take him away. I tried to convince him that my efforts were solely for the good of his children, and that in withdrawing this child, he would be going against his best interest. He met this argument by saying, "You are paid for all you do—you have only to write home to those people who send you, when you have twenty scholars, and they will send you out plenty of money." The

origin of this story we very well knew. We are well informed of efforts industriously made to misrepresent our work and motives to the natives, and, no doubt, many believe that in their education and Christianization, we find a source of pecuniary benefit. Other misrepresentations we could state, with the names of the authors, but defer them till the cause of truth shall demand it.

He said also, that they were told by sea captains that the Missionaries were making rogues of all their children, and cited as proof, that a boy who had been taught to read and write, had forged an order on the mate of a vessel, at Whydah, while the captain was on shore, by which he had obtained considerable of an amount of goods. I told him that he knew many of his people who would have taken those goods if they could, though they might not know a word of English, much less, be able to write it. This excited quite a laugh among the bye-standers, who freely acknowledged that they would like to have had the opportunity. As a dernier resort, he stated that the boy was his only son, and that he needed his services, especially at the present time, it being *farm-culting season*. There was an expression of countenance with this statement, that led me to believe that he spake the truth. I afterwards found that he was an only son, in which case his services are needed. He watched my countenance narrowly, and perceiving an expression of sympathy, began immediately to state how much he lost by the absence of his son.—1st. He needed him to carry his "bill-hooks" (an instrument for cutting down bushes,) when he went to his farm; 2d. To get him water to drink, when he was thirsty; 3d. To get palm nuts with which to cook his food; 4th. (Putting down a small stone at each enumeration.) To catch fish and land shells for his food, &c. After he had concluded the catalogue, he turned to me with a look of sorrow, most of which was assumed, and said, "Now, you see how much I lose; what shall I do?" Well, said I, if you speak the truth, you do lose something; but, if you require me to pay you for this, then all I can say, come and take your son. I tried to

show him that his child was benefitted, and appealed to his feelings as a parent, but all apparently without effect; the only argument he would succumb to, was *money*. I left, telling him that I did not buy my school-children, and he must come for his child. He followed me for nearly a mile, and, at last, as he was about to turn back, said, "Deya! (doctor), you must keep my son, I know his heart is in school, I will let him stay." This being the chief of the settlement, the parent of the other child followed his example, and both boys have a prospect of pursuing their studies without interruption. The opposition, in the present case, was mostly a show, and made for the purpose of getting money.

Sunday, 18th.—Attendance on Divine worship has been small for some time past. This is usual at this, the busiest season of the year. To-day, however, we had a good number of both sexes present.

On coming out of the house, a krooman handed me a note from Mr. Messenger, written on board of the brig Kent, then just off the point. Mr. M.'s arrival is as agreeable as it is unexpected. I had supposed that he had fully decided against Africa, but the Lord has taught us by his dealings, more than once, *to trust in Him at all times*. One has been withdrawn only to send us another. This we have found the case from the beginning of our Mission.

A candidate for baptism—Contrast between the past and present condition of a pupil—A destructive fire arrested.

Tuesday, 20th.—Have just returned from Cape Palmas, where I had the pleasure of welcoming Mr. M. to his field of labor. It is the wish of the Mission that he pass through his acclimation under my charge.

A krooman, who has resolved to abandon his native customs and superstitions, has taken up his residence on the Mission premises. I have assisted him in building a small house, the posts inserted in the ground, weather-boarded and thatched. It is quite an advance upon the native style of building, but

within their power of imitation, and is to be adopted, it is said, by one in the town. This young man met with a good deal of opposition from his family, especially his wife and mother, but, by his mildness, forbearance and perseverance, has won over all to the step, and when it was taken, had the consent of the *family*. His wife at first threatened to leave him, and go to her home, being a member of another tribe, if he left the town and came over to the Mission. She is now voluntarily, and with apparent satisfaction, receiving regular instruction from Mrs. Savage in sewing and other necessary work, while she is as regularly under a religious influence. Her husband was asked, if he did not fear the ill-will and jealousy of his people, who sometimes are irritated at the sight of the superior condition of their fellows. He replied, "No, I don't fear them. They laugh at me and call me names, but I don't care, I'll serve God now."

He has been under regular instruction since I have been here, and can now read well in the Bible, and is beginning to write. He is very often seen with God's word in his hands. His influence is decidedly good over the school. We feel much encouraged by his conduct, and can but look upon his case as an earnest of good things to come. He is a candidate for baptism.

February 27th.—We parted to-day with Mary Selden, one of our oldest scholars. We send her to Rockbookah, to act as assistant to Mrs. Perkins, among her own people. She was the betrothed of "Griswold," who died in Boston. In 1840, I persuaded his father to procure a girl, according to their custom, and put her in school, that his son, on finishing his education, might have a suitable companion. When she came, she was a naked, heathen child, her mind as dark as her complexion; now, she returns to her tribe a professing christian, to aid the Missionary's wife in elevating her degraded sex in the scale of intellectual and moral being. Three others are acting in a like capacity, each a member of the Church, and promising much for the future.

28th.—Returned from Cape Palmas with Mr. Messenger, who is, at the re-

quest of the Mission, to remain with me till he shall have passed through his first stage of acclimation.

February 7th, (Saturday.) — Received the following note from one of our native female communicants, whom I had, a few weeks since, to suspend from the privilege of the Lord's table, for unchristian conduct :

"Dear Pastor: I am very sorry for what I have done. I know it was very wrong. I hope God has forgiven me, for His dear Son's sake. Now I think God has forgiven me. I want you and Mrs. Savage to forgive me, for Christ's sake."

Sunday, 8th. — Administered the Lord's Supper to nine persons, — Mr. Messenger, and a native scholar suspended, but now restored, being present.

Friday, 20th. — At about 11 o'clock A. M., the cry of fire was heard in the native town, and some great volumes of smoke seen to ascend very near our premises. I immediately dismissed my schools, with which and two colonist carpenters from the Cape, I succeeded in arresting the fire, by tearing down several houses, and thereby saving several hundred houses besides our own buildings. The wind was blowing from an unusual direction, which greatly aided us; had it not been for this fact, nothing short of a miracle, apparently, could have saved us, so close is our proximity to their towns. As it was, but about twenty-five huts were burnt.

Saturday, 21st. — Early this morning, the Chief, with several of his Headmen, waited upon me, with a small cow, as an acknowledgment of their gratitude for my exertions in their behalf yesterday at the fire.

Monday, 23d. — An unusually inoffensive man was apprehended to-day, as the *wizzard* who had brought the scourge of fire upon the town. He is to be subjected to the usual ordeal ordered in such cases — the administration of the *red water*, a decoction of a poisonous bark. If the powers of life should be sufficient to sustain him under the enormous quantity given in such cases, he will thereby show that he is not a wizzard; but if he should die, the body will be cast forth as fit to be devoured only by wild beasts and birds.

I am glad to learn, that on further reflection, the people have let this man off. Surely, if one may express his opinion on the subject, in this land of darkness and superstition, this man has no witchcraft in his countenance.

March — We have just heard that Mrs. Patch is sick at Cavalla.

March 19th. — Received, to-day, the melancholy news of Mrs. Patch's death. Such has been her walk and conversation among us, that no one can doubt that she is now a beatified spirit. The season now set in has been one of considerable sickness, manifested, however, hitherto more among the natives and colonists at Cape Palmas, than among the Missionaries. We have no grounds for supposing that we have an immunity granted from sickness and death. We have had, however, great cause for thankfulness on the score of health. May the Lord still be gracious unto us.

March 20th. — Mr. Messenger left us this morning, for Mt. Vaughan, it being now two months since he arrived, and having had, as yet, no sickness. He took my horse from this to Rocktown, which place he visits with a view of accepting or declining it as his future station; thence he will take my boat for Cape Palmas, by sea.

Marriage of Heathen Converts. — *Illness and Death of the Rev. Mr. Messenger.*

Saturday, 21st. — Married, at 9 o'clock A. M., Samuel Boyd and Caroline H. Clark, Benjamin C. Howard and Iribadi, all natives; the former two our oldest scholars, the latter the young krooman spoken of before, who, with his wife, had forsaken the native customs, and joined the Mission. Howard has been going regularly to school from the time I first came to Fishown; indeed, he had attended, though irregularly, the school maintained by the Mission for some months while I was in the United States. He is soon (D. V.) to be admitted to Church membership, and therefore desires to be married according to the rites of the Christian religion.

Having heard last night of the sickness of Mrs. Perkins at Rockbookah, I felt it my duty to go at once to her aid,

more especially as Dr. Perkins has been for some days in close attendance on Mrs. Patch, and I fear hardly able to meet the demands of his wife's case.

I left Fishtown at about half past 9 this morning. Taking my boat by sea, I arrived at Cavalla at 3 P. M., whence, after a lunch, I proceeded by land, and reached Rockbookah just after dark. I was greatly relieved to find Mrs. Perkins in a favorable state, and Dr. Perkins quite well. As I passed through town, I made an appointment to preach to the people in the morning.

Sunday, 22d.—While at family prayers at Rockbookah this morning, a boy arrived from Mt. Vaughan, saying that Mr. Messenger was sick. I left Rockbookah soon after breakfast, and travelling in a clear, oppressive sun all day, reached Mt. Vaughan at about sun-set,—I think the most unpleasant Sunday I ever spent in Africa.

I do not find Mr. M.'s case alarming, and can but hope that he will soon be raised up.

March 24th.—Examined to-day the school at Mt. Vaughan, under the charge of Mr. and Mrs. Appleby.

Male Department.—The number on the list is thirteen children from the Colony and three from among the natives; the latter have been received because they were formerly in school, and their parents were unwilling that they should go to any other station. The school has been opened under the charge of Mr. Appleby, solely for the benefit of the Colony. Thirteen, however, are all that he can procure; and he reports the attendance of these as being irregular, most of them being needed by their parents at home. Eight only were present at the examination. The appearance of most of these was creditable to their teacher, and to the capacity of the children. Their studies were, reading, geography, and arithmetic. One, a boy about fourteen years of age, appeared very well in fractions.

Female Department.—Twenty-five on the list; nine, only, present. Studies, reading, writing, geography, and arithmetic, as far as multiplication. Mrs. A. reports the attendance of the girls as being more irregular than that of the boys. The average attendance

in both departments is represented by Mr. and Mrs. Appleby as being not quite half the time.

Friday, 27th.—Mr. Messenger is evidently failing; indeed, I have no hope of his recovery. Some of his symptoms are anomalous, extremely obstinate and unyielding, and evidently showing a complication of disease.

I have written to Mr. Payne, informing him of my views of the case, and desiring him, if possible, to come down.

Mr. Messenger is fully aware of his danger, and has his house in order.—I think we may say so both in respect to soul and body. He is happy in view of death; and, though the dispensation is mysterious to him, as well as to us, he says he has not a regret that he came to Africa. He thinks that he was directed by the Lord, however unsearchable his ways and designs may be in respect to the event.

6 o'clock, P. M.—Mr. Payne arrived, having been *five hours* on his way from Cavalla, a distance of only about twelve miles.

Saturday, 28th.—Mr. Messenger expired at twenty minutes past four this morning. He lost his senses early last night, and died, so far as we could perceive, in that state. The close was a painful scene; and did I not believe that the powers of life, the susceptibilities of the system, were obtunded, or mercifully reduced, at such a moment, I should say that his corporeal sufferings were extreme.

In what we know of his life, and in his last sickness, we have good hope in his death; we doubt not that he is "accepted with God in the Beloved," and, therefore, that our great loss is his greatest gain.

Emotions of an indescribable character fill our hearts, at the record of this truly afflictive dispensation; but, while we lift our eyes towards Heaven in wonder, we would bow beneath the stroke in submission and adoration. Our prayer is, that it may be sanctified to the Mission, to the benighted people for whom he died, and to the Church by whom he was sent forth. May the God of Missions forbid, that, in the event, it be proved, that our departed brother had even *one ground* to regret

that he was called to his reward so soon. Can it be, that his last words will not tell upon the hearts and consciences of all who love the Lord Jesus Christ?—"The Mission ought to be sustained; a great work has been done, and a *greater still is to be done*; yes, it ought to be sustained." Shall his last question long remain unanswered?—"but, where are the men to come from?" Oh, waft, ye winds, his dying words to that "school of the prophets" whence he came. Surely, men of like spirit are there; men whose meat and drink it is to do the will of God. "Yes," it ought to be sustained; "but, where are the men to come from?" Methinks I can already hear the answer, "Lord, here am I, send me."

(To be continued.)

EXTRACTS FROM JOURNAL OF THE
REV. J. PAYNE, MISSIONARY AT CA-
VALLA STATION, MARCH 29, 1846.

*Religious Services—Disturbance among
the Natives.*

Sunday, March 29, 1846.—Mrs. Payne's inability to visit the women yesterday, together with a hard rain and blow this morning, led us to anticipate a small congregation, and so it proved, not above 60 persons, including our family, having assembled.

Sunday, April 5th.—Attendance this morning about 150, chiefly women.

All the children who have been in the habit of attending our Sabbath Schools from town, are necessarily engaged at this season, in driving away rice birds from the farms of their parents and guardians. We have, consequently, only our boarding scholars in attendance now.

Saturday, April 11.—Returned from Rockbookah, whither I went yesterday to make a second pastoral visit. I was thankful to find Mrs. Perkins almost entirely recovered from her late severe attack of sickness. The Doctor, however, appeared very feeble, and to be threatened with a serious turn of illness. The station is gradually growing up, under the care of its excellent superintendent. The boys' school is in operation, and Mrs. Perkins hopes soon to be-

gin to collect girls. I administered the communion and preached.

Sunday, April 12, Easter.—Congregation this morning smaller than usual, not exceeding 120; a majority of these, our family excepted, being women.

I preached a Grebo written sermon, my first, on the Resurrection—administered the communion to eighteen of my little flock. My dear wife was unable to attend and partake with us, having been confined to her bed for four days past, by a severe attack of intermittent.

Sunday, April 26.—Attendance on public worship about 150.

Saturday, May 2.—The people of this place held a meeting this afternoon, with reference to certain reports which had been brought of the intention of the Grahway and Cape Palmas people, to rebuild the town of Grahway, within a few days.

It appears that, according to native custom, after a town has been taken and destroyed, as Grahway was, the vanquished party have no right to rebuild until they have formally obtained permission to do so from the victors, or until there has been an interposition of the Headmen of the tribe in the matter. Any attempt to re-occupy the lost territory, under other circumstances, is equivalent to a declaration of war.

But although this custom is acknowledged every where in this region of country, the Grahwayans have been so long accustomed to despise the Cavalla people, that they have not been able to bring down themselves to the humiliating attitude of suppliants. Conscientious, however, of their inability to rebuild their town, by force, they have induced, (as it is reported,) the Cape Palmas people to assist them. The plan agreed upon, is, for the Cape Palmas people to move the houses of the Grahwayans to the desired site, all ready for war; and, in case the Cavalla people make any hostile demonstration, (as they say they mean to do,) to fire upon them. Should this report of the intentions of the Cape Palmas people prove true, the Rocktown and Fishtown people, who are allies of Cavalla, will attack Cape Palmas; and thus the whole tribe be involved in war.

Sunday, May 3d.—Congregation, to-

day, one hundred and forty, chiefly women. The men were generally engaged in fortifying the small town on the Grabway side. Administered the Communion.

Sunday, May 17th.—Though there was an excessively hard rain during last night, which continued during the morning, it ceased in time to allow the attendance of a full congregation. At least two hundred were present. Many of them were women. All seemed attentive. Oh! that some of them might be clothed in the wedding garment, of the necessity of which I labored to convince them.

Sunday, May 24th.—Congregation, this morning, one hundred and thirty.

Sunday, May 31st.—The number in attendance, this morning, was about one hundred and fifty. Some thirty of these were women.

Interviews with Natives.

Saturday, June 6th.—In making my usual round of visitation this afternoon, I got a fuller insight into the miseries of heathenism than has often been afforded in the same time before. My first visit was to W., a middle aged woman, in whom Mrs. Payne has been for some time much interested, in consequence of her regular attendance on religious services, and the remarkably sensible views of them which she has expressed. She has been unwell for some time, and the object of my present visit was to ascertain how she was. "W.," said her husband, "has been bewitched. Several weeks ago a friend gave her a fish, which he had just taken in his net. She brought it home, and hung it up over the fire, intending soon to cook and eat it. Having had occasion, however, to leave the house, she was surprised, on returning, to find that the fish had disappeared. She had set her heart too much on her treasure, however, to rest before she had made diligent search for it, and inquiries amongst her neighbors. But all in vain; and she was obliged, at length, to lie down on her mat, to rest, without having found her fish. On awaking in the morning, to her surprise and delight, she found the lost treasure by her side on the mat. She hastily

cooked and ate it. From that day, she has not enjoyed a moment's health. Can any one doubt," continued N., the husband, "that this is witchcraft?" "Well, but N.," said I, "you know I lost my umbrella, last week, in town, just in the same manner; and after the town-crier had published it, it found its way back to my room in the same mysterious manner that W.'s fish did to her mat. Was this witchcraft?" "Were you seized suddenly with sickness?" inquired N. "If you had been, this would have shown it to have been the work of a witch: but as no such effect as this followed, it was, of course, only a case of theft!" "Payne," said N., growing animated in his subject, "you foreigners don't understand this; but so powerful are the witches in this land, that if one of them even get hold of a towel, and pass over it 'weh,' (enchantment,) so soon as the owner touches it, he is seized with disease, and dies."

My next visit was to a man past the prime of life. I expected to find him in usual health, but learned before his door, that he was very ill. After some hesitation, (arising from the general aversion to have strangers see the sick,) a female relative offered to conduct me to the place of his concealment. He was more comfortless than the unfortunate sick are generally made by superstition in this country. To keep them from the gaze of witches, to whose influence and power they are supposed to be peculiarly exposed, the most pent-up and retired places are sought for them. In the present case, the house which sheltered the poor old doctor was scarcely large enough in diameter to allow him to lie at full length. There was no one with him, and with a block of wood for a pillow, and almost in a state of perfect nudity, lay the poor old man, writhing in pain from an acute attack of pleurisy. I offered to send him some food and medicine, for which he thanked me; and his son-in-law soon made his appearance, to accompany me home for them. "T.," said the old man to his son-in-law, "look out! You know they, (meaning the witches,) have just killed your mother. If you allow them to

kill me, too, be assured you will suffer for it."

I subsequently called on a prominent young man, who distinguished himself by his courage in the late war. But, although he had dared to face the muskets of his enemies, he was now fearful, and alarmed, in consequence of an attack of intermittent. "Some one, envious of my standing, is trying to kill me by witchcraft," was doubtless the thought passing through and harassing his mind.

And such is the picture of the whole population, under like circumstances. Believing, as they do, most firmly in witchcraft, and persuaded, from their own feelings towards others, that each one has enemies, who would cause and rejoice in his death, they are thus, "through fear of death, all their lifetime subject to bondage."

Sunday, June 7th.—Though a heavy rain came on just as our services were beginning this morning, our congregation numbered about one hundred.

I administered the Communion to twenty-one of my little flock.

Visit to Rockbookah.—Assistance from Native Teachers.

Saturday, June 13th.—Made a second pastoral visit, yesterday, to Rockbookah Station. The health of Dr. Perkins and family appeared better than it had been for some time previously.

I was sorry to find that a palaver, which interrupted the school some weeks ago, had not been settled. But thus it is, ever. Those are wide, alike, from all experience and the truth, in their views, who are wont to fancy the heathen stretching forth their hands to receive the gospel. Oh, yes! "The prince of this world" minds his interests better than to allow his children to welcome *as such*, the messengers of Him who is "to bruise Satan under his feet." So far from this, he will ever oppose, and throw obstacles in their way, so far as he may. It is this Satanic influence which now tries the faith of our fellow-laborers at Rockbookah. May they have grace to suffer patiently, firmly, and to triumph over the devil." I united with "the

Church in their house," in partaking of the emblems of the broken body and shed blood of our common Saviour. It consists of Dr. and Mrs. Perkins, Mr. James Brown. (a student and fellow-helper with Dr. P.) Mary Selden, (the betrothed of "Griswold," who died in Boston,) and a domestic.

Sunday, June 14th.—It was my privilege, this morning, to preach to a full congregation, (all of two hundred,) of whom many were women. The attendance of these latter was more than gratifying, from the fact; that for several weeks past a lingering fever has prevented Mrs. Payne from making her accustomed visits to them on Saturdays. It is a source of gratitude, however, to us, under whom she has been chiefly trained, that Mrs. Gibson, (late Louisa Davenport,) appears to take a deep interest in this labor of love, and exerts herself to keep up the interest excited by Mrs. Patch and Mrs. Payne. May the Lord make this young woman, and her husband, who is equally deserving, rich blessings to this people, after those who have instructed them shall have been called to their reward!

Sunday, June 21st.—Congregation, this morning, larger than on last Sabbath, numbering two hundred and thirty. Surely, it is a token of mercy in store for this people, that they are thus led to persevere in hearing the precious truths of the Gospel.

Sunday, June 28th.—Congregation, this morning, about two hundred and thirty. The attendance of the women good, though Mrs. Payne continues sick, and did not visit them yesterday.

JOURNAL OF THE REV. EDMUND W. HENING, MISSIONARY AT TABOO, APRIL 19th, 1846.

Exciting scene in a heathen village—Incidents in a Missionary's life.

April 19th, 1846.—*Sunday.*—Early this morning, intelligence was brought me that Wiah, the king of Wutukeh, had seized upon three young men of an adjacent town, and having wounded them severely with cutlasses, threatened to cut off their heads. The custom of the country establishes a very

summary mode of retributive justice. Every inhabitant of a town is held responsible in person and property for an injury done by another. From the ferocious character of Wiah, I had much reason to fear that the bloody deed which he had threatened would be perpetrated. I hastened at once to the scene, accompanied by my faithful interpreter, Musu. I found the town crowded with natives, who had assembled from all points to intercede for the lives of the captives. This is an expedient often resorted to in cases of extremity, and rarely fails of success. There is nothing which an African likes so much as being *begged*, as it is termed. It is a homage to his self-importance. He will yield to this grateful flattery, a purpose from which all the appeals of justice and humanity could not drive him. And so it proved in the present case. Wiah had been (as he supposed) deeply wronged, by the malice of his enemies. A favorite wife had been killed by witchcraft,—revenge, ample and speedy, was within his reach—what then could arrest the impending blow? As I entered the town, the scene which met my view was one of thrilling excitement. Several hundred natives had assembled. Their painted faces, fantastic equipments, and savage yells gave them more the appearance of a conclave of fiends than of human beings. In the centre of the dark group sat Wiah—the accuser, judge and executioner. His captives fettered, and still bleeding from their recent wounds, stood before him. The demon of every malignant passion seemed to be at work in his bosom. His countenance, naturally ferocious, was worked up and darkened into an expression almost diabolical. To every appeal for mercy he had as yet turned a deaf ear. Hours had been consumed in the fruitless effort to bend his stubborn will. Remonstrances were at length added to entreaties,—the stern purpose of the savage wavered, *yielded*. He had thrown away his revenge, *but he had been begged*.

April 26th.—Sunday.—I was much surprised at receiving a message this morning, that the people at Kablika *desired* that I would come and preach

to them. What could so unusual a circumstance mean? The wonder was soon unraveled—when I entered the town, I found my congregation, twenty in number, sitting around a large pot of palm wine. After a solemn admonition upon the sin of thus profaning the sacred day, I left the noisy revellers to themselves, and sought the quiet of my own house. The sabbath—“sweet day of rest” to all—brings with it perhaps a still richer blessing to the dweller in a land of heathen darkness. What memories of home, *Christian* home, are then awakened! what a solemn strength comes down into the soul! what a girding up of its wearied powers to wrestle with the wickedness around!

May 1st.—Preached at Bahrwa, a small town about three miles from the Mission premises. The congregation consisted of six men and *eight women*. The latter were doubtless attracted by their curiosity to see the *kupi*, or white man, as I could rarely induce the attendance of a woman nearer home. At the entrance of the town was a large pile of wood which had been carefully arranged under a shelter. I was told that it was sacred, having been laid in expressly for the devil. My informant said (in reply to my questions) that he knew nothing about God, but that he was willing to be taught. I beckoned him to follow me. As is usually my practice, I carried with me on this occasion several of my Christian pupils to assist in the religious exercises. All was order and decorum until we knelt to pray. At this novel spectacle, men, women, and children, clapped their hands, and burst out into boisterous laughter. This continued with little intermission throughout my discourse—a discourse which unfolded to the minds of these ignorant and degraded beings the sublime truths of Creation, Providence and Redemption.

May 3d.—Preached at Kablika; subject, the parable of the “talents.” Congregation very small, but orderly, and attentive, particularly a fetishman. In the afternoon I received a visit from the king. He gave me, much to my satisfaction, the substance of my sermon. I asked him what the people thought about the Gospel. His reply was—

"Some people say that Gospel be all a lie; some say it be true word; and some say it be good fash for white man, but no fit black man." This latter objection is more frequently urged than any other. Ignorant and debased as the African is in his moral nature, he can form no conception of Christianity as a divine system affecting his *spiritual* relations to his Creator. He regards it simply as a political institution, and when invited to embrace it, feels a natural repugnance in relinquishing without an equivalent the customs and habits of his country. When pressed upon the subject, the reply is, "We are too old to change our fashions; you have our children, teach them."

May 11th.—Sunday—Met a small congregation this morning at Kablika, labored much to prove the folly and wickedness of the national superstitions. Wieh, a man from a neighboring town, seemed to be much interested in my remarks. In the afternoon I visited Boko. As soon as I entered the house, Wieh thus addressed me, "Henny! my heart tell me greege be all fool fash—he be nothing—I give you all my greege, spose you will, you can burn him up."

May 12th.—This morning Wiah delivered up his greeges, thirteen in number. They were borne home in triumph by Musu. I have little reason to doubt the sincerity of Wiah. Unrenewed as his heart is by divine grace, yet, like many others, his mind has become too enlightened to tolerate the absurd superstitions of his countrymen. And may it not be, that by a process like this, the Lord is preparing his way in the wilderness? A mass of rubbish—an incubus, under which the mind has lain crushed for ages, needs to be removed. The Gospel comes with its emancipating power. Its first work accomplished, it will move on by a gradual but *certain* progression to its ultimate and more glorious triumphs.

May 17th.—Preached at Kablika and Boko; congregations very small. The population of this region is very sparse. I have rarely been able to obtain a congregation of more than five or six individuals, and occasionally not *one*. For several months in the year, while the natives are employed about

their farms, my journal of Missionary labors would be a blank page. *In this particular*, compared with other stations, Taboo presents a most discouraging field of labor.

May 21st.—Preached at Wutukeh. Saw no one but the King and four Bushmen from the interior. These had never heard the Gospel. After I had closed an address of a few minutes, Wiah, the King, said that it was all a *lie*. He maintained that no one, white or black, knew anything about God. There was *one* truth, however, he said, about which there was no doubt. Gnisuah once made a dinner; the black man who was invited, eat with his fingers, but the white man used a spoon: for this act of indecorum, the former was endowed with an inferior degree of wisdom. Gnisuah, he asserted, had made some people good and some bad. This speech of the royal theologian was warmly applauded by his associates.

Heathen Superstitions.

May 22d.—Looking out of my window, this morning, I discovered an object in the yard, which looked more like an ogre than a human being; upon a nearer approach, I ascertained it to be the pupil of a Devil Doctor. It was a *female*, but so disfigured by incrustations of filth, monkey skins, and greeges, that little of the human form could be detected under the metamorphose. Musu thus described to me the process of making a Devil Doctor. The individual is first seized with a violent shaking, or ague, all over. (Looks it not like a demoniacal possession?) In this condition he continues at intervals, for several months. In the mean time, he becomes solitary and abstracted, communing with himself in an unintelligible jargon. His friends, after some difficulty, extract from him the secret cause of his malady. He declares that the Devil has called him to be a Doctor, and has threatened heavy calamities to himself and his people, should he refuse the office. He is then recommended to study the art. With this view, he places himself under the tuition of the most celebrated of the craft. During his novitiate, (which continues

for five or six months,) he is never permitted to wash the filth from his body. At the expiration of this period, he returns to his friends, accompanied by his preceptor. The grand test is now to be made of his proficiency in the sublimest mysteries of the craft. The head of a dog is cut off, secreted in a jungle, and he is commanded to find it. This great achievement is, however, ushered in by its appropriate solemnities. The instructor and his pupil place themselves in the centre of a circle formed by a large number of spectators. The Devil is invoked, and all the resources of the magic art are employed. On a sudden, the candidate shakes violently, leaps up, and is driven by a supernatural impulse to the spot where the dog's head was concealed. He returns in triumph with the trophy, and becomes licensed to trade in all the "lying wonders" of his profession.

May 24th.—Preached, to-day, at Boko. As I reached the opposite bank of the river, I discovered a large number of people gathered around a pot of boiling palm oil. An axe had been stolen, and the whole town had been summoned to undergo the ordeal of the palm oil. The ceremony was this; Each individual was required to dip his hand first into a vessel of cold water, and then to plunge it immediately in the boiling oil. If he escaped unhurt, (which of course would be the case, unless the experiment was unskillfully performed,) he was declared innocent of the theft. The occasion gave rise to an interesting and cheering incident. A discussion arose, (no uncommon circumstance,) between one of my Christian pupils and the natives. The young man, Niapa, exposed to deserved contempt the whole system of Fœtishism, with its countless absurdities and incongruities. The experiment of the palm oil was explained upon simple philosophical principles, and was shown to have no connexion with the impostures of witchcraft. At this, the bystanders became indignant; declared that he had greatly offended the Fœtish, and that if he dared to put his hand in the oil, he would be severely punished for his sacrilege. The youth thus challenged, and stung by some taunting re-

mark on his profession, rolled up his sleeve, dipped his hand in the water, and dashing his way through the crowd, was in the act of plunging the limb in the boiling fluid. A cry of horror was heard; he was instantly seized and dragged from the spot. It is in acts of moral intrepidity like this, that we find the strong encouragement to Missionary effort. Africa, although not "stretching forth her hands in prayer to God," is sending forth her sons to the "help of the Lord against the mighty." She is forging within her own bosom, the weapons which shall annihilate her strong holds of ignorance and superstition. And the Church! shall she falter in her duty? Has she no voice of cheering to be heard in the din of the *unequal* strife? Her treasures! are they not the Lord's! Her sons! to what nobler cause could talents, and energies, and life, be consecrated!

May 27th.—Preached at Bahru; the congregation more orderly than on a former occasion. There was no laughter. I chose for my subject the "terrors of the law." In the connexion, I dwelt upon the holiness and justice of God, and the infinite love and mercy which had provided an escape for the sinner. The King, an aged man, standing on the threshold of eternity, seemed *moved* by the solemn and startling truths which had been uttered. It was the *first* time he had ever heard the Gospel. When I had closed, he raised his head from his bosom, and, in a voice tremulous from age, and in an accent which *almost* persuaded me of his sincerity, exclaimed, "I will beg God! I will beg God!"

May 31st.—To-day, I crossed the river to Boko. The natives were in the bush, and I could obtain no congregation. A deep interest in the spiritual condition of an old man of the town induced me to visit him. He is a leper. The disease has so mutilated his feet that he is scarcely able to walk. Yet he was never absent when I preached. To-day, I entered his hut. It was with difficulty that he raised himself from his mat, to welcome me. A long and deeply interesting conversation ensued. He expressed his conviction of the truth of Christianity, and the necessity of a

change of heart. Every day he prayed to God to teach him the truth. "The people," said he, "mock at me a great deal. They tell me, I cannot see God, and that it is very foolish to pray to Him. But I say to them, every one believes that there are spirits, although he cannot see them." He seemed delighted, when I exhibited to him the simple arguments in proof of the existence and attributes of the Supreme Being.

June 3d.—To-day, there was an animated discussion between the school boys and a native, upon the subject of gregrees. The poor man had recently purchased one from a Doctor, at a high price. He resolved to appeal from argument to experiment: this would certainly confound his adversaries. He immediately set to work, dug a root from the ground, and with a knife scraped a portion of it into a wooden bowl half filled with water. This was then placed upon the head of one of the boys. "Now," said the experimenter, "when I call, my gregree will leave that boy's head, and come to my hand." And call, he most certainly did, not only in the most tender accents of persuasion, but in those of command. Need it be added, that the bowl obstinately maintained its position. When the experimenter had become quite exhausted in the effort, he exclaimed, amidst roars of laughter, "That Doctor tell lie too much; he make shame palaver for me this time." And will this miserable dupe, still blindly cling to his faith? Most assuredly. The Fœtishman has a ready explanation of the failure. The root was not scraped with the proper kind of knife, or there was too much or too little water in the bowl, or the Fœtish had not been propitiated by an acceptable sacrifice. It is thus that the most glaring imposture maintains its ground, in opposition to the evidence of the senses.

Affecting scenes with natives—Encouraging signs.

In the afternoon of this day I preached at Grand Taboo. How sad the impression which that visit has left upon my mind! I had preached upon the

omnipotence of God. I was standing by a high pole which had been set in the ground. Upon the top of it were tied some rags, and oyster shells. It was a gregree to keep away the lightning. An old man approached and thus addressed me: "THAT," said he, pointing to the mass of filthy rags and shells, "THAT is greater than God. I stood mute; I tried, but could not speak. My heart was sick. I had met with *ignorance* in its grossest forms, and had labored patiently to enlighten it; I had witnessed *insensibility*, and had never wearied of the theme of God's love and mercy; I had braved *derision*; but now a crushing weight was upon my spirit. My only answer, as I turned away from that old man, was—tears.

It was night before I reached home. A short time after my arrival, I received a *summons!!* from the Qui, requiring the presence, in town, of myself, my interpreter (Musu), and my Christian pupils. Who is this *Qui*, or, as it is pronounced, *Quee*? I have no very definite conceptions of its character. It appears to be a kind of politico-religious body which belongs to every native town. It enacts and executes the laws, is active in bringing wizards and witches to punishment, and claims the honor of being the more immediate servants and ministers of the devil. It delights to shroud its proceedings in mystery. Its sittings are in secret. When it appears openly, screeching and yelling, it is a great terror to the women. These affrighted souls immediately run into their houses, and close fast the doors. What had such a tribunal to do with me, or mine? As I could not discover the grounds of its jurisdiction over the Mission premises, I declined obedience to its summons. At a later hour in the night the summons was renewed. The cause I then ascertained to be as follows: In some one of the frequent discussions between the pupils and natives, an expression had been used in reference to the Qui, not very creditable to its dignity and importance. More than this, its savage yells had been imitated in sport, by some of the children. Upon this explanation, the second summons was as little respected as the first.

June 4th.—Early to-day several of

the Qui made their appearance in the yard. Indignant at the contemptuous disregard of their authority, they had come in person and in numbers to repeat the demand of the preceding evening. A long and angry discussion with the pupils was at once excited. The Qui, unable to accomplish their object, resorted to threats of personal violence. "We will beat you," said they to one of the pupils, "when we catch you in town." "Very well," was the answer, "you can have my back." "But we will burn you." "Very well, you can burn me if you like." "But that will hurt you." "Well, I suppose

it will." Astonished at this exhibition of firmness, one of the number exclaimed, "Why, Hini! what is the matter? once you were a Qui boy yourself." How touchingly simple and beautiful was the reply. "True, I was once like you, in darkness, but God has now opened my eyes." "Oh!" exclaimed Musu, "I could die in a cause like this." Here then is the first *open* collision between the powers of light and darkness, and here is the martyr's spirit for the crisis. May it not be, that for the healing of many, the angel of mercy is thus stirring the depths of the stagnant waters?

Intelligence.

JOURNALS OF MISSIONARIES.—We hope that the extracts from the journals of our Missionaries, published in this number, will not be overlooked. They contain much information respecting the past and present condition of the Mission, which will be found especially valuable at this time, when there is so much inquiry on the subject. The observations of our experienced Missionary, the Rev. T. S. Savage, himself a medical man, in reference to the climate, and its effects upon the constitution of the colored race, are certainly deserving attention.

A rule of the Board forbids our indulging in commendatory remarks in the case of our Missionaries. We can, therefore, only express our hearty conviction, that no one can rise from the perusal of these journals, without an affectionate regard for our laborers in Africa, and an increased interest in their work.

The Rev. Mr. SPALDING, Missionary to China, sailed from Boston for Canton, on Thursday, 11th of March, with the view of joining the Mission at Shanghai, under the jurisdiction of Bishop Boone.

Previous to the departure of Mr. Spalding, a farewell service was held at St. Paul's church, Boston, at which, after a sermon from the Missionary, addresses were delivered by the Rev. Alex. H. Vinton, D. D., and by the Right Rev. the Bishop of the diocese of Massachusetts. The occasion was one of very deep interest.

FUNDS.—It will be perceived that the receipts of the Foreign Committee during the last month, were but \$1900! Large contributions are immediately needed to carry on the operations.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th Feb. to 15th March, 1847:

MAINE.		
<i>Brunswick</i> —St. Paul's Ch.	\$10 00	
VERMONT.		
<i>Middlebury</i> —St. Stephen's Ch.	3 88	
Do., for Constantinople.	2 12	6 00
RHODE ISLAND.		
<i>Newport</i> —Zion Ch., a Member, for ed. Gray Gilliat, Africa.	20 00	
<i>Providence</i> —Grace Ch.	8 00	
St. John's Ch., a Family, for ed. Beneficiary, Greece.	34 00	62 00
CONNECTICUT.		
<i>Cheshire</i> —St. Peter's Ch., $\frac{1}{2}$	10 00	
<i>Fairhaven</i> —St. James' Ch., $\frac{1}{2}$	3 50	
<i>Guilford</i> —Christ Ch., coll. at county clerical meeting, $\frac{1}{2}$	9 00	
<i>Norwich</i> —Christ Ch. S. S., ed. of a child, Africa.	25 00	
<i>Middle Haddam</i> —Christ Ch., ed. of a child, Africa.	20 00	67 50
NEW YORK.		
<i>Newtown</i> —St. James' S. S., ed. of a child in Africa.	22 00	
<i>New York</i> —Ch. of the Ascension, through Mrs. G. T. Bedell, E. N.—M. N.—H. B.—T., of Philadelphia; A., of New York, for ed., China.	105 00	
St. George's Ch., Mrs. S. J. R., for ed. of a Chinese youth, Shanghai.	25 00	
St. Mark's Ch., a Member, $\frac{1}{2}$	12 50	
Ch. of the Messiah, (colored,) for Africa.	5 65	
Family Mite-Box.	1 42	
A Friend to the Church.	50 00	
T. K., for Africa.	5 00	
<i>Yonkers</i> —St. John's Ch.	16 63	243 20
PENNSYLVANIA.		
<i>Brownsville</i> —Cash, for Africa.	2 00	
<i>Philadelphia</i> —Ch. of the Evangelists, S. S., for China.	10 00	
St. Peter's Ch.	61 27	
Church of the Nativity, for ed. Hannah More, China.	6 00	
Do., ed. N. S. Harris, Africa.	4 00	
Do., for China, \$1; Africa, \$1.	2 00	
St. Stephen's Ch.	70 16	
Do., for Constantinople.	5 25	
S. B. B., $\frac{1}{2}$	25 00	185 68
MARYLAND.		
<i>Annapolis</i> —St. Ann's Ch., for Constantinople.	22 43	
<i>Hagerstown</i> —St. John's pa., weekly off'gs.	15 00	
<i>Prince Geo. Co., Good Luck</i> —Mrs. Maria Jackson, ann. for China, \$2 50; Africa, \$2 50.	5 00	42 43
VIRGINIA.		
<i>Brandon pa.</i> —St. Martin's, for Africa.	20 00	
Do., Miss Maria A. Crump.	2 50	
<i>Cumberland Co.</i> —Littleton pa., Ladies of, for ed. of William H. Kinckle, Africa.	20 00	
<i>Clark Co.</i> —A Lady, for Greece.	10 00	
<i>Fauquier Co.</i> —Leeds pa., China.	30 00	
<i>Gloucester Co.</i> —Rev. Charles Mann, for Africa and China.	12 00	
<i>Richmond</i> —Monumental Ch.	50 35	144 85
SOUTH CAROLINA.		
<i>Beaufort</i> —St. Helena Ch., Africa.	15 00	
Do., China.	15 00	
Do., Ladies' Miss. Asso., Legacy of Miss Ann Barnwell.	300 00	
<i>Charleston</i> —Ladies of, in part, of ann. con. for China, to be applied to erection of school buildings.	200 00	
St. Peter's Ch., in part, of ann. con. for ed., Africa.	152 00	
St. Michael's Ch.	34 79	
Mon. Miss. Lec.	2 25	
<i>Edisto Island</i> —Ch. at.	20 00	
<i>John's Island</i> —St. John's Ch., for sup. of Rev. Mr. Miles, Constantinople.	40 00	
Do., for Constantinople.	9 50	
Do., for China.	5 25	
<i>Grahamville</i> —Church of the Holy Trinity.	15 00	
<i>Radcliffboro'</i> —St. Paul's Ch.	12 75	
<i>Wilton</i> —Christ Ch., ann. con.	100 00	921 54
GEORGIA.		
<i>Augusta</i> —St. Paul's Ch.	91 00	
<i>Savannah</i> —St. John's Ch.	68 15	
Do., for Constantinople.	5 00	154 15
KENTUCKY.		
<i>Henderson</i> —St. Paul's Ch., $\frac{1}{2}$	7 00	
OHIO.		
<i>Chilicothe</i> —St. Paul's Ch., for ed., Africa.	10 00	
<i>Norwalk</i> —From six Laymen, for China.	11 50	
<i>Jefferson</i> —Trinity Ch., a Member, for Constantinople.	1 25	
<i>Zanesville</i> —M. H. A.	3 00	
<i>Piqua</i> —St. James'.	3 50	28 75
INDIANA.		
<i>Michigan City</i> , $\frac{1}{2}$	50	
MISCELLANEOUS.		
Tenth Fund of a Western Episcopalian.	30 00	
TOTAL,		<u>\$1,904 10</u>
(Total since 15th June, 1846, \$20,934 95.)		
<p>NOTE.—Rutland, Vt., Trinity Church, \$3 69, for China, acknowledged in the last No. of the "Spirit of Missions," as from Mrs. Mary W. Morris, should read Miss Mary A. Williams.</p> <p>Washington, D. C., S. S. Christ Ch., acknowledged in last No. of "Spirit of Missions," as \$20, for ed. of a boy, Africa, should read, \$40, ann. contribution, for ed. of a boy and girl, Africa, under care of Rev. Mr. Payne.</p>		

For use in Library only

FOR OFFICIAL USE ONLY

Princeton Theological Seminary-Speer Library



1 1012 01047 1599

